ARTICLES
TO BE INQVIRED OF VVITHIN THE DIOCES OF *ELY*:

In the first Visitation of the R. Reverend Father in God,

MATTHEVV, (Wren.)

LORD BISHOP OF *ELY*.

Printed at *London*, by *Richard Badger*.
1638.

The Tenour of the Oath to be miniſtred to the *Church-wardens, and any other of every Pariſh, that ſhall be ſworne to make Preſentments.*

YOu ſhall ſweare, that you, and every one of you, ſhall and will truly conſider, and diligently enquire of every one of theſe Articles here given you in charge, and of all the branches thereof, and make true anſwer to all particulars therein demanded; and that all affection, or favour, or hatred, or hope of reward or gaine, or feare of diſpleaſure, or malice of any perſon, and all other pretences ſet aſide, you ſhall and will preſent every ſuch perſon of your Pariſh, or within it, as hath committed any offence or fault, or made any default mentioned in any of theſe Articles, or which is vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default; wherein you ſhall deale uprightly and fully according to the truth, neither preſenting, nor ſparing to preſent any contrary to the truth: Having in this action God before your eyes, with an earneſt zeale to maintaine truth and vertue, and to ſuppreſſe vice, and to diſcharge your owne conſciences. So help you God, and the Holy Contents of this Booke.

GOD SAVE THE KING.

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Articles to be inquired of in the Dioces of *Ely*, at the Visitation, holden in the yeare of our LORD, 1638.

Chap. 1. Concerning Religion, Doctrine, and Church-government.

ARE there any abiding in your Parish, or resorting to it, who (as farre as you know, or have credibly heard from persons of deeper iudgment) do at any time preach, teach, deliuer, publish or maintaine any heresie, or any erroneous & false opinion contrary to ỹ faith of CHRIST, or any sentence, matter, or cause, which hath heretofore beene determined, ordered or adiudged to be heresie, by the authority of the Canonicall Scriptures, or by the first foure generall Councels, or any of them, or by any other generall Councell, determining the same to be heresie by the expresse words of holy Scripture? Or are there any which do deny or impugne any of the 39 Articles of Religion agreed vpon in Anno 1562. and established in the Church of England? And is the Declaration, which the Kings Maiesty prefixed before those 39 Articles, concerning the exiling of the questions late in difference, duly obserued by all within your Parish, according to His Maiesties commandement?

2 Be there any in your Parish that haue denied, or perswaded any other to deny; withstand or impugne the Kings Maiesties authority and supremacy, in causes Ecclesiasticall within this Realme?

3 Be there any in your Parish that haue affirmed, that the Forme of consecrating Bishops, and making Priests and Deacons, as it is vsed in the Church of England, is not holy, right, true and lawfull? Or that the Gouernment of this Church, vnder the Kings Maiestie by Archbishops, Bishops, Deanes, Archdeacons, and other Ecclesiasticall Officers, is vnlawfull or antichristian?

4 Is there in your Parish any that hath beene, or is vehemently suspected to haue beene present at any vnlawfull assemblies, conuenticles, or meetings, vnder colour or pretence of any exercise of Religion? or do any affirme and maintaine such meetings to be lawfull?

5 Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the religion professed in our Church, or taken to be Recusant Papists, or factious separatists, refusing to repaire vnto the Church to heare diuine Seruice, and to receiue the holy Communion? Or that haue or do publish, sell or disperse, or conueigh to others any superstitious, seditious, or schismaticall Bookes, Libels, or Writings, touching the Religion, State, or Ecclesiasticall gouernment of this Kingdome of England? Present their names, qualities and conditions, if you know or haue heard of any.

6 Haue any in your Parish spoken or declared any thing in derogation or deprauation of the forme of Gods worship, and the set forme of common prayer prescribed and established in the Church of England, or in dislike of the administration of the Sacraments, or of the other Rites and Ceremonies set forth and prescribed in the Booke of Common Prayer and the Canons Ecclesiasticall? Or do any preach, speak, and declare, that the Booke of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be vsed? Or do vse any scornfull words against those godly Sermons, called, the Homilies of the Church?

Chap. 2. Concerning Publike Prayer, and the Administration of the Holy Sacraments, &c.

1 HAth any in your Parish caused, procured, or maintained any Minister, to say any common or publike prayer, or to administer the Sacrament of Baptisme, or of the Lords Supper otherwise or in any other maner, than is mentioned in ỹ Book of Common Prayer? Or hath any interrupted, hindered, let, or disturbed ỹ Minister in reading of diuine Seruice, or administring the Sacraments in such manner as is mentioned in the said booke? Or hath any interrupted him in his preaching, or reading the Homilies?

2 Is the Sacrament of Baptisme rightly and duly administred according to the forme prescribed in the Booke of Common Prayer; with due obseruation of all Rites and Ceremonies prescribed to be vsed in the same, without adding or altering of any part of any prayers, or interrogatories? Is the signe of the Crosse euery time vsed, and the Surplice neuer but worne in the administring of it?

3 Hath the administration of the Sacrament of Baptisme beene at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the childe? And do they all come to Church when a child is to be baptized, at, or about the beginning of diuine Seruice? And is the baptizing performed immediately after the second Lesson?

4 Hath the Sacrament of Baptisme been refused to be administred to any children borne in, or out of wedlock, their birth being made known to the Minister of the Parish, and they offered vnto him to be baptized? Or haue any such children died vnbaptized?

5 Haue the parents of the childe baptised, beene at any time admitted to be Godfathers or Godmothers to the same? Or haue any beene admitted to be Godfathers or Godmothers to any childe, before they haue receiued the holy Communion? Or haue there beene admitted more (or lesse) than two Godfathers and one Godmother for a male child, and two Godmothers and one Godfather for a female? Or haue any Godfathers or Godmothers vsed any other answers or speech in Baptisme, than is by the Book of Common Prayer appointed? Or haue they giuen to the children baptised any name that is absurd, or inconuenient for so holy an action?

6 Haue any children beene baptised in priuate houses (except vpon great necessity: and if so, what was the same?) or by any Lay-person, or Midwife, or Popish Priest, or by any other than your owne Minister? And haue all children which were priuately baptized, if they lined, beene afterwards brought to your Church, that the Congregation and the Minister of the Parish (in case they were not baptised by him) might be certified, whether they were lawfully baptised or no?

7 Haue the children that haue beene borne to any Popish Recusant in your Parish, beene publikely baptised in your Parish Church, by your owne Parson, Vicar, or Curate? Or by whom else were they baptised, or where, to your knowledge, or as you haue heard? you are to giue all the notice you can, both of them and of their Parents.

8 Hath the blessed Sacrament of the Lords Supper beene duly and reuerently administred in your Church or Chappell, so often, and at such conuenient times, that, at least thrice euery yeere (whereof once at Easter) euery Parishioner within your Parish, being of the age of 16 yeeres, or vpwards, might receiue the same?

9 Hath the said blessed Sacrament been deliuered vnto any, or receiued by any the Communicants within your Parish, that did vnreuerently either sit, stand, or leane; or that did not deuoutly and humbly kneele vpon their knees, in plaine and open view, without collusion or hypocrisie?

10 Haue

10 Haue any of your Parish, which are openly knowne to liue in notorious fame without repentance; or any excommunicate persons or schismatickes, common and notorious depraners of the Religion and Gouernment of this Realme (without vnfained sorrow shewed by them for their impiety and wickednesse) beene admitted to be partakers of the holy Communion?

11 Hath any of your Parish been debarred from the said holy Communion, without iust cause, or without intimation presently giuen to the Ordinarie or Bishop of the Dioces? Name euery such person, and the person that debarred him, or them.

Chap. 3. Concerning the Church, the furniture, and possessions thereof.

1 HAue you a Parish Church and Chancell now standing, and in vse, or is the same prophaned, or demolished, in part or in whole?

2 Haue you in your Church or Chappell, the whole Bible in the largest Volume, of the last translation, the Booke of Common Prayer, the two Bookes of Homilies, and Bishop Iewels Workes, all well and fairely bound? And haue you also in your Church, the forme of the Diuine Seruice, for the 5th day of November, and for the 27th day of March, and the Booke of Constitutions or Canons Ecclesiasticall?

3 Haue you in your Church or Chappell, a Font of stone set and fastened in the ancient vsuall place, whole and cleane, and fit to hold water? A conuenient and decent Communion Table, with a carpet of silke, or some other decent stuffe, continually laid vpon the Table at the time of diuine Seruice; and a faire linnen cloth thereon laid, at the time of administring the Communion? what did either of them cost? what be they now worth in value? And is the same Table placed conueniently, so as the Minister may best be heard in his administration, and the greatest number may reuerently communicate? To that end doth it ordinarily stand vp at the East end of the Chancell where the Altar in former times stood, the ends thereof being placed North and South? Is it at any time vsed vnreuerently, by leaning or sitting on it, throwing hats or any thing else vpon it, or writing on it; or is it abused to any other prophane or common vse? Are there any steps or ascents in your Chancell vp to the Communion Table? Haue you also a decent raile of wood (or some other comely inclosure couered with cloth or silk) placed handsomely aboue those steps, before the Holy Table, neere one yard high, and reaching crosse from the North wall to the South (except by the order of the Diocesan it be made with the ends returning vnto the East wall) with two conuenient doores to open before the Table: And if it be a Raile, are the Pillars or Ballisters thereof so close, that doggs may not any where get in? Also are the ten Commandements set vp in your Church or Chappell, where the people may see and read them; and other chosen sentences written vpon the wals of your said Church or Chappell, in places conuenient for the same purpose?

4 Haue you in your said Church or Chappell a conuenient seat for your Minister to read diuine Seruice in? Where and in what part of the Church doth it stand? how farre from the Chancell? and which way doth the standing thereof cause the Minister to turne his face, when he kneeleth therein at prayer? Haue you also a comely Pulpit set vp in a conuenient place, with a decent Cloth or Cushion for the same? Haue you a comely large Surplice? what cost it by the yard? and how long haue you had the same? Haue you also a faire Communion Cup of siluer, and a couer agreeable to the same; a Flagon of siluer or pewter, with all other things and Ornaments necessary for the celebration of diuine Seruice, and administration of the Sacraments? And haue you a chest wherein to put the almes for the poore, with three lockes and keyes vnto it: and another Chest for the keeping of the Bookes, and the Com-

munion Vessels, and Ornaments of the Church? Or where are they kept ordinarily?

5 In the said Quest, haue you a Register-booke in Parchment, wherein to register the Christenings, Weddings, and Burials? And is the same booke written and kept in all points according to the Canon? And is the Christian name of the mother, as well as of the father, therein duly registred? And is there a transcript thereof transmitted euery yeere vnto the Bishops principall Registry? Haue you also a faire Paper-booke, wherein euery Preacher which is a stranger, is to subscribe his name, the day when he preached, and by whose authority he is licensed? And haue you also a Table set vp in your Church, of the degrees, wherein by Law men are prohibited to marrie?

6 Is your Church or Chappell, with the Chancell thereof, as also the Vestrey, and the Church Porch (if you haue any) and your Parsonage-house or Vicarage-house, and all other houses thereto belonging, your Parish Almes-house and Church-house, in good reparations? And are they imployed to godly and their right holy vses? And if any of them be ruinated and wasted, in whom is the default? And is your Church, Chancell, and Chappell, decently and comely kept, as well within as without? and are the seats in them well maintained, and the bottomes of them either boarded or paued? the Steeple and Bels preserued, the windowes in no part stopt vp, but well glazed, the roofe and wals cleane, the whole floore kept paued, plaine and euen, and all things there in orderly and decent sort, without dust, rubbish, straw or litter, or any thing that may be either noysome or vnseemly for the house of God? The Parishioners vsing none but Pewes and fast matts in their seats, as need shall require?

7 Are there any armes and furniture for souldiers, or other munition, ladders, buckets, timber, or any other implements for publike or priuate vse, stored and kept in your Church, Vestry, Steeple, or any other part of the Church-buildings? How long hath it been so? And by whose authority or direction?

8 Is there any in your Parish, that hath or doth refuse to contribute towards the reparation of your Church, or towards the prouision of such things as belong thereunto?

9 Is your Church-yard or Chappell-yard enclosed and well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you haue credibly heard of, incroached vpon the Church-yard, by setting vp any kind of building or fence vpon it, or by opening any doore, gate or stile into it? Hath any vsed that place (consecrated to an holy vse) prophanely or wickedly? Hath any vsed any chiding, brawling or quarrelling words, or stricken any person either in the Church or Church-yard? Hath any person behaued himselfe rudely and disorderly in either; or vsed any filthy or prophane talke, or any other rude and vnmodest behauiour in them? Is there any ordinary passage vsed through the Church, or any common walking therein, or carrying of burdens, or playing of children? Or haue any other Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporall Courts, Leets, or Lay-iuries, Musters, exercise of dancing, stole-ball, foot-ball, or the like, or any Faires, or Markets, bothes, stalls or standings; or any other prophane vsage beene suffered to be kept in your Church, Chappell, or Church-yard? Haue any annoyed your Church-yard or the fences thereof, by putting in of cattell, by hanging vp of cloathes, or by laying any dust, dung, or any other fil himselfe there? or by making water therein, especially against the Church wals? When graues are digged, are they made sixe foot deepe (at the least) and East and West, and are the bones of the dead prouidently vsed, and decently interred againe, or laid vp in some fit place, as beseemeth Christians? And is the whole consecrate ground kept free from swine and all other nastinesse?

10 Doth your Clarke or Sexton, or any Constable or Bailiffe, or any other person by occasion or pretence of any secular office or seruice whatsoeuer) at any time take

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vpon him, within the Church or Church-yard, to proclaime any Sessions, or any other appearance, or to warne any Courts or other meetings, or busines: or to cry any hawkes, dogs, or other cattell, or any thing else: or to publish any Precepts, or other writings or Orders, for any Lay occasion, or busines whatsoeuer: for such things should rather be done in the market, or without at the Church-yard stile, vnlesse by supreme authority it be otherwise commanded.

11 Are your Church-wardens carefull to take speciall order, that no dogs be at any time suffred to come into the Church, to the disturbance of the diuine Seruice, and the polluting of that holy place of the Christian congregation? And do any of the inhabitants (of what condition soeuer) or of their company, bring their hawkes into the Church, or vsually suffer their dogs of any kind to come with them thither, to the prophanation of the house of God, and his holy worship, and to the great scandall of the Christian profession?

12 What Legacies haue bin giuen to the vse and benefit of your Church and how haue they bene bestowed? who hath receiued and detained them without due imployment? Doth any detaine or imbezell, or hath sold and made away any of the Church goods, or vsed or imployed them otherwise, than by Law they ought to do? Haue you any Stocke or yeerely Reuenew belonging to the Church? what is it? how is it imployed?

13 Is your Church full, or vacant of an Incumbent? And if vacant, who receiueth the fruits thereof, and who serueth the Cure, and by what authority? And is it a Parsonage, or Vicarage, and Presentatiue, or Donatiue? Or haue you but a stipendary Priest only? what is the common value & means of his place known or reputed to be?

14 Is there in your Parish, or any where about you (that you know or haue heard of) any Church, Chappell, or Oratory, now demolished, or likely to be ruined, or that is conuerted to any priuate or secular vse?

15 Hath any priuate man, or men, of his or their owne authority (for ought you know) erected any pewes or builded any new seates in your Church or Chancell? And what pewes or seats haue bene of late yeares new built, by whose procurement, and by whose authority? And are all the pewes and seates vniformely therein, and so ordered, that they which are in them may all conueniently kneele downe together in the time of prayer, and haue their faces vp East-ward, toward the holy Table? And also that men and women do not sit promiscuously together? Is the middle alley of the Church, or any of the other alleyes or Iles, or the body of the Chancell, built vpon (in any part thereof) for the letting vp of pewes or seats, or for the inlarging of any there adioyning? Are there also any kind of seats at the East end of the Chancell, aboue the Communion Table, or on either side vp euen with it? And is the Chancell fully diuided from the body of the Church, and how, or in what manner?

16 Are there any priuy closets, or close pewes in your Church? Are any pewes so loftily made, that they do any way hinder the prospect of the Church or Chancell, or that they which are in them be hidden from the face of the congregation? What galleries also or scaffolds haue you in your Church? How are they placed, and in what part of the Church? When were they built, and by what authority? Is not the Church large enough without them to receiue all your owne Parishioners? Is any part of the Church hidden or darkened thereby, or any of the Parishioners annoyed or offended by them?

17 Are any Toombes or Monuments for the dead, suffered to be erected, without the good licence and approbation of the Ordinary first shewed to the Church-wardens? Are there any so made, that they cumber some rome which may not well be spared; or trouble any seat or passage; or hinder the prospect of the Church or Chancell, or the light of any window; or be inconuenient to the Minister in executing any part of the

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diuine Offices; or be so set vp, as to giue any scruple or offence to mens Christian deuotions in their holy prayers and adoration? Are any other meane toyes and childish gew-gawes (such as the fonder sort of people prepare at some burials) suffered to be fastened vp in your Church at any ones pleasure? or any Garlands and other ordinary funerall Ensignes to hang, where they hinder the prospect, or vntill they grow foule and dusty, withered and rotten? And is your Church-yard pestered and cloyed with frames of wood, piles of brick, or stones laid ouer the graues? Do any take vpon them (as they please) to set vp or lay great stones there at the head and feet of any graue, without the Incumbents leaue and the licence of the Ordinarie?

18 Hath any in your Parish defaced, or caused to be defaced, or purloyned any Monuments or Ornaments in your Church, or any Inscriptions of Brasse, any Lead, or Stones there, or any part of the Glasse-windowes, or the Organs? When was it done, and by whom?

19 Hath any Popish Recusant, being lawfully excommunicate, or any other excommunicated person been buried in your Church or Church-yard, before absolution from that censure and excommunication obtained? And if yea, then by whom, and when?

20 Be the profits, tithes, or any commodities Ecclesiasticall, belonging to the Parsonage or Vicarage of your Parish, conuerted to the vse and benefit of the Patrons, or of any other but the Incumbent, and by them receiued and detained? And how long haue they beene so? And is there but a Curate or stipendary Priest kept in any place, where you haue heard, or do beliene an Incumbent should be possessed, and what allowance hath he?

21 Is there any other Cure annexed to your Parish, or any Chappell of ease belonging to the same? How are they serued, by whom, and vpon what allowance? Is there any other kind of Chappell or Chappels within the precincts of your Parish? To whom do they belong? When were they erected? and when consecrated? Haue you in your Parish any house or houses, whereof any roome is ordinarily vsed for Preaching, or saying the diuine Seruice, and administring the holy Communion? How long hath it beene so? and by what authority or licence?

22 Haue you a true Terrier of all the Glebe-lands, Meadowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes, within your Parish, or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? And is it safely kept and preserued, and in whose hands? And hath there a true copie thereof, vnder the hands of the Minister and Church-wardens, beene transmitted and laid vp in the Bishops Registry, there to continue for a perpetuall memory thereof? And if you haue no such Terrier yet made, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent inquiry of the premises, and to make, subscribe, and signe the said Terrier, and to bring in a true copie of it into the Bishops Registry, within three moneths after the receit of this booke of Articles?

Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

IS your Minister, Parson, Vicar, or Curate reputed to be a Graduate in either of the Vniuersities, yea, or no? And if he be a Graduate, then of what degree is he? what is his Christian and Sirename?

2 Is your Minister a licensed Preacher, yea or no? And if he be licensed, then by whom? Doth he preach dually in his owne Cure, or in some other Church or Chappell neare adioyning, where there is no Preacher, once euery Sunday? And how often

hath

hath he beene negligent in so doing? Doth he also preach standing, and in his Cloake and Gowne (not in a Cloak) with his Surplice and Hood also, if he be a Graduate, and with his head uncouered? And if hee be not a licenced Preacher, doth he take vpon him in his owne Cure, or elsewhere, to expound any Scripture, or matter of doctrine, or doth he keepe himselfe only to the reading of Homilies published by authority; and besides, procure Sermons to bee preached amongst you, once every moneth at least, by such as are lawfully licenced? And doth hee or his Curate vpon euery Sunday when there is no Sermon, read some one of the Homilies prescribed by authority, and before the said Homily, vse that forme of exhorting to prayer (onely) which is prescribed in the fifty fifth Canon, and no other prayer of his owne, either before or after it?

3 Is your Minister resident with you vpon his benefice? or if absent, how long time hath he beene so? and where is he resident for the most part? And doth he in his absence make allowance to the poore, and what allowance doth he make? Hath he any other Benefice, and doth he supply his absence by a Curate setled and dwelling in your Parish, that is licenced to preach, and what allowance doth he make to his Curate, and how often in the yeere comes he thither himselfe?

4 Is your Curate licenced by the Bishop of the Dioces? And doth your Minister or Curate serue any more Cures then one? If yea, then what other Cure doth he serue, and how farre are his Cures distant one from the other?

5 Hath any being no Priest, or Deacon, presumed at any time (under pretence of being a graduate, or a Scholler of the Vniuersity) to read common prayers openly in your Church or Chappell; or to serue the Cure of your Parish, or to preach there; Hath any Deacon not hauing receiued the full order of Priesthood, taken vpon him alone to administer the Communion in your Church or Chappell; You are to present the names of any, that haue herein offended as farre as you know or beleeue?

6 Doth your Minister, Preacher, or Lecturer, duely read the Communion Seruice, commonly called the Seruice, at the Communion Table? Doth he begin his Sermon at any time, or part of the diuine Seruice, but immediately after the Beliefe called the Nicene-creed? Doth hee before his Sermon vse any forme of Prayer which is of his priuate conceiuing or collecting, and of his owne inuenting or choosing, or doth he containe himselfe within that briefe forme onely, which is prescribed by the Church (in the 55. Canon) thereby only to exhort and moue the people to ioyne with him in Prayer for Christs holy Catholike Church, and for the Kings most excellent Maiestie (naming him and his royall Titles) for the Queene, the Prince, and the royall Issue; for the Arch-bishops also and the Bishops; for the Councell, the Nobility, the Magistracy, and commons of the land, and to giue thanks to God for the faithfull departed out of this life? And then (this moouing to prayer being done, as briefly as conuenientlie may be) doth he alwayes conclude it with the Lords Prayer?

7 Doth your Preacher or Minister at the close of his Sermon, wholly forbeare to vse any kind of forme of Prayer (not being prescribed,) as also to pronounce the blessing (out of the Pulpet) therewith the Church vseth to dismisse the people? But doth he there conclude only with Glory to God the Father, the Sonne, and the holy Ghost: and then comming from the Pulpit (if the Sermon were made within the Church or Chappell) doth he, or whosoeuer then officiates, at the same place where he left before the Sermon, proceed to reade the remainder of the diuine Seruice, and at the close of all to giue the Blessing, and not before?

8 Doth euery Priest and Deacon in your Parish daily say the Morning and Euening prayer, either priuately or openly, vnlesse hee bee vpon lawfull cause hindered?

Doth your Curate say the same daily in your Church or Chappell, with the tolling of a Bell before hee begin? Especially doth your Minister or Curate do it on every Sunday and Holiday, and their Eues, and on the day of the conuersion of Saint Paul, Saint Barnabies day, and euery day of the holy Week next before Easter; as also on all Wednesdaies and Fridayes, at fit and vsuall times, according to the forme prescribed in the Booke of Common Prayer, in a reuerent manner euer, and as audibly and distinctly as he vseth to Preach? Doth he also read all those Psalmes and Lessons, and no other, with the Collect, Epistle, and Gospell, which are appointed for the day? At the end of every Psalme, doe they stand and say, Glory be to the Father, &c. and doth hee leaue out and not read the Contents of the Chapters? After the Lessons, doth he vse no other Psalme or Hymne, but those which the Booke of Common Prayer hath appointed? Doth hee read the Creed of S. Athanasius (called the Quicunque vult,) on all those dayes for which it is appointed, and the Comminations on Ashwednesday, adding the Letany on euery Wednesday and Friday?

9 Doth your Minister and Curate at all times, as well in Preaching or reading the Homilies, as in reading the Prayers and the Letany, in administring the holy Sacraments, solemnization of Mariage, burying of the dead, churching of women, and all other offices of the Church, duly obserue the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and euery of these, weare the Surplice duly, and neuer omit the wearing of the same, nor of his Hood, if he be a Graduate?

10 Doth your Parson or Vicar hauing a Curate vnder him, notwithstanding read diuine Seruice himselfe frequently and publikely at the vsuall times, both in the forenoone and after noone, in the Church which hee possesseth? and doth hee also administer both Sacraments, euery yeare in such manner, and with the obseruation of all such Rites and Ceremonies, as are prescribed in the Booke of Common Prayer in that behalfe? and how oft in the yeare hath he done it?

11 Doth your Minister, Preacher, and Lecturer, euery yeare, of purpose and expressly (yet not by way of disputation, but by plain conclusion & determination) only teach and declare the lawfull authority which the King hath ouer the State, both Ecclesiasticall and Ciuill; and the iust abolishing of all Popery and forraigne power or iurisdiction ouer the same?

12 Hath your Minister, or any Preacher among you published in his Sermons any doctrine, which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published Anno Domini 1562. Or hath he taught any thing, which he would haue the people religiously obserue and beleeue, but that which is agreeable to the Scriptures, and that which the Catholike Fathers and ancient Bishops haue gathered out of that doctrine, according to the Canon, as you conceiued, or haue beene informed by others of better iudgement?

13 Doth your Minister goe to the administration of holy Baptisme, euer immediately after the second Lesson? Doth he alwayes (at first) aske, whether the child bee baptized or no? Afterward doth he euer vse and neuer omit, both to take the child in his hands, and also to make the signe of the Crosse, so as to touch the childs forehead in making the same? Doth he at any time publikely baptize but in the Font, or with any Bason, Bucket, or Paile, or other vessell set into the Font? Hath he euer deferred, or willingly neglected, or refused to baptize any infant within the Parish, being in danger of death, notice thereof hauing beene giuen to him? And hath any child dyed without baptisme, by his default?

14 Doth your Minister or Curate often admonish the people, that they deferre not the baptisme of their infants any longer, after they are borne, than is prescribed, vnlesse

lesse vpon a great and reasonable cause, declared to the Minister or Curate, and approued by him; nor that they procure them to be baptized at home without great necessity.

15 Hath your Minister admitted any person to answer as Godfather or Godmother, at the christening of a child, that hath not before receiued the holy Communion, and is not able to recite the Lords Prayer, the ten Commandements, and the Articles of Beliefe, and to answer to the same, being required? And doth he at the Font, as soone as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soone as it hath learned the Catechisme?

16 Doth your Minister, euery Sunday and Holiday before euening prayer, halfe an houre or more, catechise and instruct the youth, and ignorant persons of your Parish, both male and female in the ten Commandements, the Articles of Beliefe, and the Lords Prayer? And doth he vse for that purpose, the Catechisme set forth in the Booke of Common Prayer, and diligently heare, instruct, and teach them in the said Catechisme? Or what other Catechisme doth he vse either in publike or priuate? And be the youth and ignorant persons of your Parish, sent in due time vnto your Church, by them that ought to send them, to be catechized and instructed by the Minister? And if not, you are to present the names of those that make default in sending them, and of all those that vse not to come, or care not to learne.

17 Are your afternoone sermons (if there were wont to be any) turned into catechising by question and answer, where and whensoeuer there is no great cause apparent to the contrary? And is this truly and sincerely performed, without mockery, or in shew only, and so, without any long or large discourse (Sermon-wise) vpon the said Questions and Answers: but only to explaine the same in few and briefe passages easie to be remembred?

18 Doth your Minister vse to administer the holy Communion, at least thrice in the yeere (whereof, once at Easter) to euery parishioner in your Parish, that is sixteene yeeres of age and vpwards; and first to receiue the same himselfe, kneeling, on euery day that he administreth it to others; and to administer it to none but to such as doe kneele at the receiuing thereof? And doth he alwayes vse the words of institution, according to the Booke of Common Prayer, without alteration, at euery time, that the Bread and Wine is renewed? Doth hee also vse to deliuer the Bread and Wine to euery Communicant seuerally, and with his owne hand, repeating to euery one, all the words appointed to be said at the distribution of the holy Body and blood of our Lord IESVS, and vpon no pretence (till the Church appoint otherwise) omitting any part of the words, or saying them all but now and then to many at once? And is there warning giuen by him, to the Parishioners, publikely in the Church, at morning prayer the Sunday before euery time of his administring of the Holy Communion, for their better preparation thereunto?

19 Hath your Minister admitted vnto the holy Communion any of his cure or flocke, which he openly knowes to liue in sinne notorious, without Repentance, or any that haue maliciously and openly contended with their neighbours, before they be reconciled; or any Church-wardens, or Side-men, who hauing taken their oathes to present to their Ordinary all such publike offences, as they are particularly charged to enquire of in the Parish, haue and doe notwithstanding, wittingly and irreligiously incurre the horrible crime of periury, either in neglecting or refusing to present such publike offences, as they themselues know, or haue heard to be committed within your Parish?

20 Hath your Minister at any time admitted vnto the Communion any that refuse to be present at publike prayers, or who are notorious deprauers of the Booke of Common Prayer, and administration of the Sacraments, or of the Orders, Rites,

or Ceremonies therein prescribed; or of any thing contained in the thirty nine Articles, or in the Book of ordaining Priests and Bishops? Or who have spoken against or depraued his Maiesties Soueraigne Authority in causes Ecclesiasticall, vnlesse they and euery of them doe first acknowledge their repentance for their sin, and promise to do so no more?

21 Doth your Minister or Curate admit any to the Communion, before they can say their Catechisme, and be confirmed?

22 Doth your Minister together with the Church-wardens and Quest-men, take diligent heed and care, not only that all and euery one of your owne Parishioners do receiue thrice euery yeere; but also, that no strangers of any other Parish, doe come often and commonly to your Church from their owne Parish Church, or do there receiue the holy Communion?

23 Doth your Minister, before the seuerall times of administration of the Lords Supper, admonish and exhort his Parishioners, if any of them haue their Conscience troubled and disquieted, to resort vnto him, or to some other learned Minister, and open their griefe, that they may receiue such ghostly counsell and comfort, as their conscience may be relieued, and by the Minister they may receiue the benefit of Absolution, to the quiet of their Conscience, and auoiding of all scruple? And if any man confesse his secret and hidden sinnes, being sicke or whole, to the Minister, for the vnburthening of his conscience, and receiuing of spirituall consolation or ease of minde from him, Doth he the said Minister (or hath he at any time) by word, writing, or signe, openly or couertly, directly or indirectly, reueale and make knowne to any person whatsoeuer, any Crime or Offence, so committed to his trust and secretie?

24 Hath your Minister solemnized the Mariage of any person vnder the age of twenty one yeeres, without the consent of their Parents or Gouernours; or hath he maried any, which doe not audibly say and answer in all things appointed by the Liturgie; or any without a Ring, or in times prohibited; or without the Banes first published three seuerall Sundaies or Holidaies, in time of diuine Seruice, in the seuerall Churches or Chappels of their seuerall abodes, except they brought him a speciall licence from the Arch-bishop, or Bishop of the Dioces, or his Chancellor so to doe? And doth he begin in the body of the Church, and then goe vp to the Table, as is appointed? Also doth your Minister, so oft as there is any mariage, appoint to haue a Communion? After the Gospell doth he say a Sermon (if he be licenced to preach) wherein to declare the office of man and wife, according to holy Scripture; Or else doth he read that which the Church hath appointed to be read at Matrimony?

25 Doth your Minister vse the forme of thanksgiuing for women after childe birth vnmediately before the Communion Seruice? Or hath he admitted thereunto any women begotten with child in Adultery or Fornication, without licence of his Ordinary?

26 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners, to giue somewhat according to their abilities, to godly and charitable vses; especially doth he enforce it vpon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and vpon their sick beds, or when they make their wils?

27 Doth your Minister or Curate resort vnto such as be dangerously sicke in your Parish (if he be sent for, or notice of their sicknesse being giuen vnto him) to instruct or comfort them in their distresses, according to the order of the Book of Common Prayer, not omitting them especially, to moue them earnestly to liberality towards the poore?

28 If any being ſicke doe deſire the prayers of the Congregation, is it done at the time of diuine Seruice after the three Collects? and according to the forme in the Liturgie for the Viſitation of the ſick? and not onely by giuing their names to the Preacher, and mentioning of them in the Pulpit, before or after a Sermon?

29 Hath your Miniſter euer refuſed to bury any which ought to bee interred with Chriſtian buriall? Or hath hee deferred the ſame longer than hee ſhould? Doth hee goe before the Corps to the Graue, and there ſay the whole ſeruice appointed, not omitting the Leſſon or any other part? Doth he deuoutly kneele, when hee ſaith the prayers, and the Collects at buriall? or hath hee admitted any to Chriſtian buriall, which by the Lawes of the holy Church of this Realme, ought not to bee ſo interred?

30 Doth your Miniſter, being a Preacher, well ſtudied in diuinity, and hauing any Popiſh Recuſant or Recuſants in your Pariſh, labour diligently with them from time to time to reclame them from their errors? Or otherwiſe is he ouer conuerſant with them or ſuſpected to fauour them?

31 Hath your Miniſter, (or any other taking vpon him the calling of a Miniſter) preached, baptized children (except in caſe of neceſſity) ſolemnized mariage, churched any women, or miniſtred the holy Communion in any priuate houſe or houſes? If yea, then where, when, and how often hath he done it?

32 Doe you know, or haue heard of any which are reputed to bee Miniſters (or of any other of the Laity, either Male or Female) that preſume to make matters of Diuinity their ordinary Table-talke? Or that vnder pretence of holyneſſe and edification, take the liberty at their Trencher-meetings, or where ſeuerall company (not being all of the ſame family) are aſſembled, raſhly and prophanely to diſcourſe of holy Scripture? Or amidſt their cups, to diſpute or determine any Articles of Faith and Religion, or touching any point of doctrine or Eccleſiaſticall diſcipline, at their owne pleaſure, and to their owne phanſie? you ſhall name the perſons, times and places, as far as you know or haue heard, and can remember.

33 Doth your Miniſter euery ſix moneths, in your Pariſh Church, openly in the time of diuine Seruice, vpon ſome Sunday, denounce and declare excommunicate by name, ſuch as doe perſeuere in the ſentence of excommunication, not ſeeking to be abſolued? And hath hee ſaid diuine Seruice, whiles any excommunicate perſon hath beene preſent in the Church? Or hath admitted any perſon, that hath beene excommunicate, into the Church, without a Certificate of his abſolution from his Ordinary, vnder the ſeale of the office, and not by any note or Ticket only vnder the hand of the Regiſter or any other Clerk? Or hath hee ſtayed or forborne to denounce any excommunication or ſuſpenſion or abſolution that hath beene ſent him from his Ordinary, further then the next Sunday or Holyday after receipt thereof vnder Seale?

34 Hath your Miniſter beene at any priuate meetings or conuenticles, to conſult there, about the impeachment or deprauing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernment and diſcipline of the Church; or to practiſe any forme of their owne, either for worſhip or diſcipline?

35 Doth your Miniſter, vpon Sundayes at Morning Prayer, declare vnto the Pariſhioners, what Faſting-dayes and Holy dayes are to bee kept, the week following?

36 Doth your Miniſter in the Rogation dayes, go the perambulation of the circuit of your Pariſh, ſaying and vſing the Prayers, Suffrages, and Thankſgiuing vnto God, appointed by Law, according to his duty; thanking God for his bleſſings, and praying for his grace and ſauour?

37 Doth your Parſon or Vicar maintaine and keepe in due reparation, the Man-

sion-houses, and all other edifices and fenses belonging to his Parsonage or Vicarage without suffering them to grow into ruine or decay?

38 Hath your Minister taken upon him, to appoint, or to hold or continue any private or publike fasts, or meetings, for preaching or lecturing on any working-day, in his owne Parish or elsewhere, or prophesies or exercise, or any other such thing, not being approued by his Ordinary for the time being?

39 Is your Minister studious in holy Scripture, and abstaineth from mechanicall trades, bodily labour, soliciting of causes in Law, common buying or selling of Horses or other Cattell and all other imployments not befitting his calling and holy function? Doth he vsually weare a Gowne with a standing coller, and sleeues strait at the hands, and a square Cap? Doth he in iourneying vse a cloak with sleeues, commonly called a Priests-cloake, without guards, buttons, or cuts? Doth he at any time in publike weare any coife or wrought night-cap, but only a plaine cap of black silke, satten or veluet, and of a decent fashion and proper for Diuines? Doth he at any time goe abroad in his dublet andhose without a Coat or Cassock, or weare any light coloured stockings, long haire, deep bands, great ruffled bootes, or any other vndecent thing? Or is hee any way excessiue in apparrell, either himselfe or his wife?

40 Is your Minister suspected, or knowne to haue obtained his Benefice by any Simoniacall compact, directly or indirectly? Or is he reputed to bee an incontinent person, a frequenter of Tauernes, Innes, or Ale-houses, a common gamester or player at dice or cards, a common swearer or drunkard, a brabler or brawler, giuen to contention, vsury, brocage, or common merchandizing, or otherwise faulty in any other kind that is scandalous to his function?

41 Hath your Minister publikely in your Parish Church or Chappell, once euery yeere read ouer the Constitutions and Canons Ecclesiasticall agreed vpon by the Clergy of both Prouinces, An. Dom 1603, in such manner as the same is commanded to be done?

42 Is there any in your Parish or relorting thereunto, who hauing taken holy Orders of Priest or Deacon, doth voluntarily relinquish and forsake his calling, and liues in the course of his life as a lay-man? Or any that hauing beene silenced, or suspended by authority, so remaineth without conforming himselfe in due obedience to the Church? And how doth he imploy his time; and where or whence hath he his maintenance, as you know or haue heard?

43 Haue any beene admitted to preach in your Church, who doe not before the Church-wardens subscribe their names in your booke prouided for that purpose, and the day when he or they preached, and the name of the Bishop or Bishops of whom they had license to preach?

44 Hath any Preacher particularly impugned and confuted any doctrine deliuered by any other Preacher in the same Church, or in any Church neere adioyning, before he acquainted the Bishop of the Dioces therewith, and receiued order from him, what to do in that case?

45 Haue you any Lecturer in your Parish, and on what day is your Lecture? If any such be, doth he, twice at the least euery yeere, read diuine Seruice both morning and euening, two seuerall Sundaies, publikely in his Surplice and Hood? And also twice in the yeere administer both Sacraments, with such Rites and Ceremonies as are prescribed in the book of Common Prayer?

46 Doth the Lecturer (whosoeuer he be) reade the diuine Seruice according to the Liturgie printed by authority, in his Surplice and Hood before euery Lecture?

47 Doth your Preacher or Lecturer behaue himselfe in his Lectures and Sermons, as he ought to doe, teaching obedience, and edifying his auditory in matters of faith and good life, without intermedling with matters of State, or newes, or other discourses?

ses not fit for the Pulpit; and also without fauouring or abetting Schismaticks or Separatists (that are at home, or are gone abroad) either by a speciall prayer for them, or by any other approbation of them, and their schismaticall courses?

48 Haue you any Lecture or Combination set vp in your Parish? And if so, is it read by a company of graue and orthodox Diuines, neere adioyning, and in the same Dioces? And doth euery one of them Preach in a Gown, and not in a Cloake? And when and by whom were they appointed? And what be their names?

49 Is any single Lecturer (maintained by your Towne or otherwise) suffered to preach, he not first professing his willingnesse to take vpon him the cure of soules, nor actually taking a Benefice or Cure, so soone as it may be fairely procured for him? What is his name, and what licence hath he? And hath he a setled contribution assured to the Lecturers place; or is it arbitrary, and for this Lecturer onely? What summe doth it amount to ordinarily? By whom is it vsually paid or collected, or of late yeeres hath beene?

50 If any Psalmes be vsed to be sung in your Church, before or after the morning and euening prayer, or before or after the Sermons (vpon which occasions only, they are allowed to be sung in Churches) is it done according to that graue manner (which first was in vse) that such doe sing as can read the Psalmes, or haue learned them by heart; and not after that vncouth and vndecent custome of late taken vp, to haue euery line first read, by one alone, and then sung by the people?

Chap. 5. Concerning Matrimony.

BE there any in your Parish, that haue maried within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in a certaine Table published by authority in Anno 1563. And if any haue so maried, what be their names, and where were they maried, and by whom?

2 Hath any beene maried secretly in priuate houses, or without their Parents or Gouernours consent signified, being vnder the age of twenty one yeeres?

3 Haue any persons beene maried in your Parish, the Banes hauing not beene thrice published, three seuerall Sundayes or Holydayes in time of diuine Seruice? Who were the parties, and who were present at such mariages; and what Minister maried them?

4 Haue any persons by licence or without, beene maried in your parish Church, neither of them at that time dwelling in your Towne? Or hath any mariage (that you know, or haue heard of) beene made at any time, by licence or without, but betweene the houres of eight and twelue in the morning? Or was not the diuine Seruice then openly and duly said, the Assembly being called together by the tolling or ringing of the Bels, as is at other times of diuine Seruice vsed? Or hath the Minister solemnized any mariage (without Banes published) by vertue of any licence granted by the Arch-deacon or his Officiall, or by any other licence then of the Arch-bishop or Bishop of this Dioces or their Chancellors, or Vicars generall, or the Commissary for faculties. And hath any Licence beene granted by any to such persons as were not of good state and quality? Name the persons and all particulars, as farre as you know or can remember.

5 What popish Recusants, or their Children haue beene maried in your Parish? In what sort was the matrimony solemnized? when? and by whom?

6 Do any person, being lawfully maried, liue asunder? and in whom is the default, as far as you know or beliue?

7 Doe any (heretofore diuorced or not) keep company at bed and board, with any other

other man or woman, then with the person that he or she were maried to? what be their names? when and where were they maried, and how long haue they continued so together?

8 Haue you any in your Parish, which liue together as man and wife, and yet not known, by whom, where, or when they were maried?

9 Haue all new maried persons (the same day of their mariage) duly receiued the holy Communion? If not, by whose default was it, as you conceiue?

10 When any Mariage is solemnized in your Parish Church, is there any thing accustomed to be said or done (in the Church, or Chancell, at the Church dore, or in the Church yard; either by the parties themselues, or any other that accompany them, or that are then and there present) which is not prescribed by the Rubricks of the Booke of Common Prayer, or the Canons of the Church, and which is impertinent or uncomely for that holy businesse, and not befitting the reuerence of that sacred place, in which they are assembled? specifie what it is, and present the parties.

Chap. 6. Concerning the Church-wardens and Side-men.

BE the Church-wardens chosen by the Minister and Parishioners yerely in Easter-week, according to the 89. Canon? And hath any taken vpon him to be Church-warden, not being so chosen? Or hath any continued aboue one yeare in his office, without a new choise?

2 Haue any of the Churchwardens retained any of the Church-goods in their hands, and not made a iust account at the going out of their office, of what they haue receiued and expended; or not deliuered to their successors, by Bill indented betweene them, whatsoeuer money or other things belonging to the Church, that remained in their hands?

3 Are there in your Parish yerely, two, three, or more discreet persons, either chosen by the Minister and Parishioners in Easter-weeke: or if they cannot agree, appointed by the Ordinary to be Side-men, or Assistants in ioynt office with the Church-wardens?

4 What rates or leuie: (as you know or haue heard) are yerely or commonly made in your Parish for Church vses? What is the vsuall summe thereof ordinarily? and what are the particular vses? or where are they written down, to which the same are for the most part imployed?

5 Do the Church-wardens and Side-men or Assistants, diligently see, that all the Parishioners do duly resort to the Church, vpon all Sundaies and Holidayes, and there continue the whole time of diuine Seruice and Sermon; suffering no idle persons to walk, or talk, or stand idle, either in the Church, Church-yard, or Church-porch, during the time of diuine Seruice or Sermon; but causing them either to come into the Church, or else to depart? And haue they the said Church-wardens and Side-men forborne, either for reward, fauour, or affection, to present them, that haue bene, or are negligent in comming to Church, or that vse to walk or talk therein, or that haue bin found by them standing idle, or talking abroad, either in the Church-yard or streets in the time of Diuine Seruice or Sermon, on Sundaies or Holydayes; or that haue not receiued the Communion yerely at the Feast of Easter, or within one moneth before or after?

6 Doe you know of any Church-wardens, which within forty dayes after Easter, in their yeare, did not exhibit to the Bishop, or his Chancellor, the names and surnames of all the Parishioners, as well men as women, (which being of the age of 16. yeares and vpward) receiued not the Communion the Easter before? And haue you,

you this laſt yeere exhibited a bill of them? or are you now ready ſo to doe?

7 Do the Church-wardens againſt euery Communion, adviſe with the Miniſter, about the prouiding of a ſufficient quantity of fine white-bread, and of good and wholeſome wine, for the number of Communicants that are to receiue? And is the wine brought in a cleane and ſweet ſtanding pot of pewter or of other finer mettall? Vpon the Communion dayes doe your Church-wardens (immediately after the Sermon or Homily, and the Miniſters exhortation to remember the poore) gather the deuotion of the people in a faire and ſolemne manner, and put the ſame into the poore mans box?

8 Do the Church-wardens ſuffer any one to read diuine ſeruice in your Church at any time (whatſoeuer he pretend himſelfe to be) till ſufficient notice be taken, by themſelues or ſome other credible perſon) not only of his being in holy Orders, but alſo of his Licence to read there. Or do they ſuffer any man to preach, till he haue ſubſcribed his name in their Paper book, and the day wherin he preached, and by whoſe authority he is licenced?

9 Hath the Church-wardens ſuffered the Church, Church-yard, or Chappell, to be prophaned by Playes, Games, Feaſts, Banquets, Suppers, Church-ales, Drinkings, Temporall Courts, or Leets, Lay-iuries, Coroners inqueſts, Pariſh accounts, Pulters Wreſtlings, wakes, dancings, or at any time acted, kept, or held in them?

10 Haue any man that you know or haue heard of, by ſpeech or writing, or vpon the aſſertion of any other man affirmed, that men ought not to take the office or the Oath of a Church-warden, or of preſenting at the Biſhops Viſitation? Or that the ſaid oath is unlawfully giuen them; or that being taken, it is but of courſe, and binds them not, nor need to be regarded; or that (the ſaid oath notwithſtanding) it is free for them, neither to make inquiry, nor to anſwer; but to do what they liſt, and to leaue out and paſſe by whom they will, and what they will, in their Preſentments? Or do you know of any that haue abuſed the Church-wardens or other Sworn-men in your Pariſh, or giuen them euill words for executing of their office, or to diſhearten or deterr them from executing it, as by oath and duty they are bound?

Chap. 7. Concerning the Pariſhioners.

DO any in your Pariſh prophane any Sunday or Holyday, by any unlawfull gaming, drinking, or tipling in Tauernes, Inns, Tobacco-ſhops, or Alehouſes, in the time of Common Prayer or Sermon; or by working, or doing the work of their trades and Occupations? Do any in your Pariſh buy or ſell, or keep open their Shops, or ſet out any wares to be ſold on Sundayes or Holydayes by themſelues, their ſeruants, or apprentiſes; or haue they any other wares prophaned the ſaid dayes? And hath the Kings Declaration concerning the lawfull ſports and recreations beene publiſhed among you, yea or no. If ſo, when was it done, in what manner, and by whom?

2 Is the fifth day of November obſerued and kept in your Pariſh, with Prayer and Thankſgiuing vnto God, in ſuch forme, as is by publike Authority appointed for the day? Is the 27. day of March alſo well and duely obſerued: are the Bels uſually rung in loy of thoſe dayes? Do any in your pariſh take vpon them (in ſuch publike manner) to obſerue any other dayes in the yeere but theſe two?

3 Is there any in your Pariſh that hath beene heard to impugne or ſpeake againſt the Rites and Ceremonies of the Church of England, or the lawfull uſe of them; or to affirme by word or writing, that the forme of making and conſecrating Biſhops, Prieſts and Deacons, or any thing therin contained, is repugnant to the word of God or that the Gouernment of this Church under his Maieſty by Arch-biſhops, Biſhops, and other Eccleſiaſticall Officers is Antichriſtian? Or hath ſpoken reproachfully, or diſgracefully of the Kings Maieſties Courts Eccleſiaſticall, or of the proceedings

thereof?

4. Haue you any in your Parish, that doe come to the Sermon only, and not to diuine Seruice; or which vse to come late to Church, and to depart from Church before the Blessing be giuen, wherewith they are to be dismissed at the end of Seruice? Or that doe not reuerently behaue themselues entring into the Church, and during the time of diuine Seruice? Do all (both men and women) deuoutly kneele, when the Generall confession of sinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, as well at Baptismes, Mariages and Burialls, as at other parts of the diuine Seruice? Do all vse due and lowly reuerence, when the blessed name of the LORD IESVS is mentioned: and stand vp when the Articles of the Creed are read? Doe anymen couer their heads in the Church, (vnlesse it be for infirmity, in which case they may only weare coifes or night-caps,) or then and there giue themselues to babling, talking, or walking, and are not attentiue to the Prayers and Hymnes, and to heare Gods word read and preached? Doe all say Amen audibly, and make such other answers both in the Letany, and all other parts of diuine Seruice, as by the rule of the Common Prayer booke, are to bee made by the people?

5 Do any within your Parish, men or women, being fiftéene yéeres of age and vpwards, or any other, lodging or commonly resorting to any house in your Parish, wilfully absent themselues from your Parish Church or Chappell, vpon Sundaies and Holydayes and other dayes appointed, at morning and euening Prayers, or refuse to receiue the Communion, or perswade others from comming to Church, or receiuing the holy Communion?

6 Haue you any popish or puritanicall Recusants in your Parish, that bee of insolent behauiour, not without publike offence; or that do boldly busie themselues in perswading seducing or withdrawing others, either abroad, or in their owne families from the Religion established in the Church of England? And how long haue the said popish or puritanicall Recusants obstinately abstained, either from diuine Seruice, or from the Communion? Whether of any long time, or of late only?

7 Are there any in your Parish, who do absent themselues at any time from your owne Church, and do resort to any other Parish or place to heare other Preachers? Or are there any in your Parish, that do communicate, or that doe baptize their children in any other Parish? Or doe the Parishioners of any other Parish resort vnto your Church? how long haue they done so? and vpon what occasion or licence?

8 Is there within your Parish or in any Parish néere you that you know of, in any house or family, any one that is called or reputed a Chaplaine, or that is known or supposed to haue entred into holy orders? Or any that liue there in imployment as a Scholler? Present there names if there bee any such, and how long they haue béene there, and his name in whose house they kéepe.

9 Is there any in your Parish, who do refuse to haue their children baptised, or themselues to receiue the Communion, at the hand of your Minister, because he is no Preacher, or doth not edifie in their phansie?

10 Doth any maried woman within your Parish, after child-birth neglect to come to Church according to the booke of Common Prayer to giue thanks to God for her safe deliuerance, hailed in a decent manner, as hath béen anciently accustomed? doth she also come to Church at or néere the beginning of diuine Seruice that day, and when the thanksgiuing for her is to bee said, doth she goe and kneele in some conuenient place nigh to the Table, (but without the inclosure) while the Priest standing within, by her, giueth thanks for her? And doth she then offer her accustomed offerings, and receiue the holy Communion, if there be one?

11 Are there within your Parish or thereunto resorting, any players on Stage, or with Puppits, or any Mustitians; Fidlers, Rimers, or Iesters, which do vse any prophane or filthy passages, in their songs, speeches, or gestures, to the dishonour of God,

abuse

abuse of Scripture, or the corrupting of good manners; or which doe publish any thing scandalous to the Church, or reproachfull to the holy Clergie?

12 Do you know of any man or woman, that hath abused their Parson, Vicar, or Curate, or any other that is in holy Orders, with contumelious words, or uncivill gestures or deeds, or behaued themselues rudely towards them? Or that haue reproached either the marriage or the single life of Priests, or haue said, or done any thing else that did redound to the [illegible] or dishonour of their persons or of their holy function and calling?

13 Haue you any in your parish that are commonly known, or reputed to bee blasphemers of Gods holy name, common and vsuall swearers, drunkards, vsurers, filthy speakers, adulterers, fornicators, incestuous persons, bawdes, concealers of fornicators or adulterers? Haue any in your parish beene detected of such notorious crimes, and what penance haue they done for the same?

14 What corporall punishment for any such, or any other offence, hath been commuted and changed into a pecuniary mulct or summe of money, by any Ecclesiasticall Judge exercising iurisdiction within this Dioces, what was the summe of money by any of them so receiued and taken, and to what vses was the same imployed? And vpon such Commutations, was the vnfained repentance of the delinquent published in the Church? And hath Commutation been granted to one and the same party aboue once, for any crime of the same kind

15 Do all Fathers, Mothers, Masters, and Mistresses, cause their children, seruants and apprentises to come to the publike catechizing on Sundayes and Holydayes, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not duly coming, or not learning and answering, you shall present their names?

16 Haue any in your Parish receiued or harboured any woman begotten with child out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbouring, as harboured; and who is suspected to be the father of the child?

17 Is any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your parish for a season, now returned againe? Or in what place else is he or she now abiding to your knowledge, or as you haue heard? You shall not faile to present the whole truth in that behalfe, as far as you know?

18 Do all your parishioners, of what sort soeuer, receiue the blessed Sacrament, thrice euery yeare at least, and when they do receiue it, doe they all according as the Church expressly them commandeth, draw neere, and with all Christian humility and reuerence come before the Lords Table? And not (after the most contemptuous and vnholy vsage of some, if men did rightly consider) sit still in their seates or pewes, to haue the blessed Body and Blood of our Sauiour go up and down, to seeke them all the Church ouer?

19 Are there any deceased in your parish, whose last Wills and Testaments haue not yet beene proued? or did they dye intestate? And if so, who hath taken vpon him the administration of their goods, and whether by lawfull authority from the Ordinary, or without? What be the names of such deceased, and of their Executors and Administrators?

20 What persons bee excommunicated in your parish, and for what cause to your knowledge? And how long haue they stood excommunicate? And do any of them, not being absolued, presume to be present in the Church at diuine Seruice? And do any familiarly vse the company of such as do obstinately stand excommunicate, knowing the same; and what be their names?

Chap. 8. Concerning Schoole-masters, Physitians, Chirurgions, Midwives, Parish-clarks, and Sextons.

HAue you any Schoole master in your Parish, that teacheth publikely or in any private houses? And if so, what is his name, and how long hath he beene there? Is there any teaching of Schollers to read or write in the Chancell, or in any part of the Church? Doth any Papist keep a Schoole-master in his house, who commeth not to Church to heare diuine Seruice, and to receiue the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your Schoole-master teach any Papists or Sectaries children, that come not to Church? Doth hee bring his schollers to Church, and duly instruct them all to learne the Catechisme in the Booke of Common Prayer, at the least once euery weeke; or what other Catechisme doth hee teach? Is he of honest and sincere life, and religion, and conuersation? Is he a Graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2 Is any thing withholden or otherwise imployed, that hath beene giuen to the vse of a schoole in your parish? What is it? by whom is it imbezelled?

3 What Physition or Chirurgion haue you in your parish, who not being a Doctor of Physick, or otherwise sufficiently licenced in either of the Vniuersities, doth notwithstanding practise physick? what other persons haue you among you, either male or female, who take upon them to professe or practise physick or chirurgery? And who be Midwiues in your parish?

4 Haue you a fit Parish-clark (aged 20. yeeres at least) and a Sexton? Is your Clark or Sexton of honest life, able to read and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient custome of your parish? What are the said wages by the yeare? By whom are the said Clark or Sexton chosen? Are both or either of them diligent in his office, and seruiceable to the Minister? Doth he keepe the Church cleane and the doores locked? Is there any thing lost or spoyled through his default?

5 Doth your Clark or Sexton take upon him to haue, or suffer any superstitious or any unseasonable ringing of the Bels at any time, or any ringing without good cause, such as the Minister and Church-wardens haue not allowed? When notice is giuen of any Christian passing out of this life, within the parish, doth he neglect to toll a passing-bell, or to ring presently after the departure?

6 Doth your parish Clark or Sexton or any other of your parish exact or require more then the ordinary and accustomed Fee for any seruice done by him or them, in or at mariages christenings and burials; or for any thing else concerning the same? or haue they refused to do their duties therein, untill they haue receiued what they demanded?

Chap. 9. Concerning Ecclesiasticall Officers.

WHat peculiar or exempt Iurisdictions know you of, within the compasse of this parish?

2 Are there any Ecclesiasticall Officers exercising Ecclesiasticall Iurisdiction within this Dioces, or any Ministers or Clarks under them, who do take or exact any extraordinary fees, for any cause that you know of, or by way of gratuity for expedition?

3 Haue any Church-wardens and Questmen, concealed and not presented any abuses or offences punishable in the Ecclesiasticall Court? Or haue any such offences, being by them presented to the Chancellor, Arch-deacon, Officiall, or any other using

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Ecclesiasticall iurisdiction within this Dioces, beene suppressed or left unpunished, for bribe, reward, pleasure, friendship, feare, or any other partiall respect?

4 Are any assemblies called Gestry-meetings held in your Parish? when and how often are they? In what place, and by whom? Hath any thing (that you haue heard of) beene proposed, treated or concluded therein, touching the diuine Seruice, or the doctrine and discipline of the Church? Or any thing medled with, for the gouernment of the Church or parish, which belongs to the Ecclesiasticall cognition and Iurisdiction?

5 Doth the Arch-deacon once in three yeares, visit and survey your Church, touching the repaires of the same and vpon any defect found, hath he made certificate of it, as far as you know or haue heard?

6 Are there placed by the Registrar, two Tables containing the seuerall rates and summes of all fees due to the Iudge, and other officers of your Courts; one in the vsuall place of Consistory, where the Court is kept; the other in the Regestry; in such sort as euery man may come to view the same without difficulty? and doth the Chancellor, Arch-deacon, or Officiall, or any other Minister of the Court, exact or extort any other greater fees or summes of money, then in the said tables are contained?

7 Doth the Arch-deacon his Officiall, or Surrogate, make commutation of any penance; or doth the Chancellor, or any Surrogate under him commute or change any penance or corporall punishment, for any money, without the consent of the Bishop? And what money haue they or any of them received for such commutation, and of whom? when, and what was the offence, for which any such summe of money was received, or appointed to be paid?

8 Doth the Chancellor, Arch-deacon, or Officiall, or any other person vsing Ecclesiasticall iurisdiction, speed any act in any cause, priuately of themselues, and not in the presence of some publike Notary or Actuary? Or (for want of them) in the presence of two (or moe) sufficient witnesses, and then cause the same act to be registred?

9 Is the number of Apparitors increased in this Dioces? And wherein, and in what manner is the Country ouerburthened or grieued by them? Hath any of them under pretence of authority, cited or summoned any person vnlawfully; or hath any of them taken any reward for the concealing of any offence or sin, or that the offenders might escape punishment? Who bee they that haue so done? Or do any of them take any fees that are not vsuall? Haue they threatned any to prosecute them, if they had no reward giuen them? Or do any of them cause any party to appeare in any Ecclesiasticall Court within this Dioces, without a citation first obtained from the Iudge of the Court?

10 Hath any Ecclesiasticall Iudge or Officer whatsoeuer, Aduocate, Register, Proctor, Clarke, or other such Ministers, any way abused themselues in their Offices, contrary to the Lawes and Canons in that behalfe prouided, that you know of?

11 Doth the Registrar or any of the Clarkes in Ecclesiasticall Office, when any obtaine Absolution from the Iudge, neglect to send forth the same vnder the Seale of the office, or doth any of them presume to giue signification vnto the Minister of the Parish, only by a Note or Ticket, vnder their hand, to the intent that notice therof should be taken, or the same be published in the Parish by him?

12 Lastly, haue you and euery of you, by your selues read, or haue caused to be read to you, all these Articles? Haue you well examined and inquired into euery particular therein intended? Haue you sincerely, vprightly, and without any partiall affection or concealement, presented and made knowne all and euery of the offendors in any of the particulars, either as they are taken in truth to be, or by common fame reported?

If you know of any other matter of Ecclesiasticall cognisance, worthy the presentment in your iudgement and fit to be reformed by Ecclesiasticall censure, though it be not expressed in these Articles, yet you shall likewise present the same by vertue of your oathes.

The Minister also of every Parish may and ought to ioyne with the Church-wardens, or other Sworn-men, for the presenting of offences; and if they be so irreligious as not to do it, the Minister of himselfe may and ought to present either the offences, or the Church-wardens and Quest-men, for not presenting, the same and is required in his Canonical obedience so to do.

There must be distinct answer made to every Article, and to every branch thereof, as far as they know, or haue heard of any offence, otherwise the presentment will not be admitted.

And if (their Oath and all this punctuall direction and aduertisement notwithstanding) any Church-wardens or other Sworn-men, shall follow the customary manner, and be careleſſe in inquiring and presenting as they ought, then shall they not be able hereafter to say, that they had not faire warning to the contrary giuen them in the spirit of meeknesse; or to complaine, that they are hardly dealt with, if (vpon information and proofe otherwise had) they bee called to answer their wilfull periury, in some other Court, or course of iustice, for neglecting to inquire and present to all the particulars herein proposed.

And to the intent that all things aboue mentioned may (by the help of God) as well be kept, as set in good order, the Chancellor of the Dioces, and the Officiall, and all their Surrogates are hereby required, that so far as to them in their seuerall places it shall appertaine, they do faithfully inquire after all these things, and in all places of their Iurisdictions exact a due obseruance of the same.

The Parson, Vicar, or Curate of this Parish is required to receiue this book, and vpon the Sunday next after the receipt hereof, immediately after the Morning Seruice to publish the contents of the Processe which is sent forth. That all Preachers and Lecturers (if there be any in the Parish,) together with the Church-wardens and two or three of the chiefest Parishioners beside, as also all Physitians, Schole-masters, Chirurgions, Midwiues, and Sequestrators and all other whom it doth concerne, may take notice of the day and place specified in the said Processe, for appearance at the Lord Bishops Visitation: and after publication so made, this book of Articles is to be presently delibered to the said Church-wardens, for the vse of themselues and the rest that are to make the presentments.

Ma. Elien

Dr. Matthew Wren.

FINIS.

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